THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The eternal God is thy refuge, and underneath are the everlasting arms.*"—DEUT. 33: 27.

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THE GENERAL CONFERENCE.

PRESIDENTS OF STAKES, MISSIONARIES AND OTHER SPEAKERS ADDRESS THE MEETINGS.

(Continued from page 263).

AFTERNOON SESSION.

Saturday, 2 p.m. The choir and congregation sang, "Guide us, O Thou great Jehovah." Prayer by Elder Matthias F. Cowley. Singing by the choir, "Though deep'ning trials throng your way."

ELDER BRIGHAM H. ROBERTS,

of the council of first seven presidents of Seventies, was the first speaker this afternoon. It was gratifying to see the widespread interest of the Latter-day Saints in all the work of God. But each person in the Church is especially interested in that particular part of the work to which he has been called. His place, the speaker said, as one of the presidents of Seventy, would justify his special interest in the Seventies and the remarks which he had to make this afternoon.

The responsibilities of the presidents of the Seventies were so great that it would be wisdom on the part of presidents of stakes not to call on these men to fill positions where these positions might be filled by competent High Priests or Elders. The same is true of the members of the quorums of Seventy.

Here Elder Roberts read from the Book of Mormon to the effect that men were ordained "according to the natural gifts of men." Those who ordain men to offices should bear in mind the qualities of mind in the young to be ordained. For instance, young men of a judicial turn of mind might be placed in such positions as will make it possible for them, in the future, as need de-

velops, to enter High Councils with the least probability of detrimentally affecting the organization. And so with those who possess the ability to teach.

There is no body of men to which the remark of President Smith concerning getting out of debt, applies with greater force than the Seventies. Correspondence between the Seventies and the first council showed that this is true. So many of these special missionaries are in debt, and thus the preaching of the Gospel is impeded. He would urge the Seventies, therefore, above all the other bodies of Priesthood in the Church to get out of debt so that they may be prepared to carry the Gospel to the nations of the earth.

He referred to the other point suggested by President Smith, the necessity of manual training. The fact that it is needful to call attention to this matter indicates that we are undergoing a change. The limits of our population are becoming more restricted. Young men have to push out into new countries; and in order to do this, they must know something of the mechanical arts. The professions are already overcrowded. This is a day of organization. Everything is controlled by corporations. One of the questions for the Latter-day Saints to answer is, what shall be the relation between those among us who practise the mechanical arts and trades, and the trade unions.

The theology of the world has changed since the introduction of the Gospel. You can get no minister to-day to teach infant damnation, predestination, or even that continuous revelation is not probable. The arts and sciences are combining to further God's work. We sometimes forget the moral phase of our modern invention. It has not been long since the first message was flashed over the wires. Now all parts of the earth are within instantaneous communication. It is by no means improbable that the wires may be dispensed with. The moral force of it all is this, that God can be in communication with all his works. If man, with his limitations, can do so much, it is very probable that God can have done all that He is said in sacred writ to have performed. The speaker concluded by asking God's blessings on the Saints.

ELDER JOSEPH H. MERRILL

was the next speaker. He had presided for some time over the Samoan mission. He wished to say that there was on the islands a band of faithful brethren preaching to the people of Samoa. This mission has been established about fifteen years. It is as good a mission as there is anywhere. It is true that some of the Elders are sick, but not more frequently than in other warm climates. The power of the Lord is manifest there among the Saints.

The speaker bore his testimony to the truth. It was the same testimony, he said, as the Saints everywhere possessed. He spoke of the frequency with which we dedicate our services and our property to the Lord. He had often wondered if, when we did this, we realized what we said.

He spoke of the Seventies and the difficulties which they sometimes find in responding to calls to go on missions. Sometimes these difficulties are the results of the unwisdom of the Seventies themselves. Sometimes the Seventies are in debt; at other times the family cannot see their way clear to obtain a livelihood. No Seventy, under such conditions, will be free from condemnation.

SYLVESTER Q. CANNON,

late president of the Netherlands mission, next addressed the conference.

For three years past he had been on a mission. He had been home now for about five months. The prospects in the Netherlands mission are good. There are thirty Elders there, and about two thousand Saints, of whom about two hundred had been baptized during the past year. Religious liberty abounds; the only restriction being placed on the Elders to preach on the streets. The people read the Bible much, hence they appreciate the doctrines brought them by the Elders. The chief difficulty in Belgium is in getting men to speak fluently the French language. He spoke of the belief of one of the former sects of the Catholic church that Elijah would come. He believed that there was a great work to be done among such people. He had, in connection with President Francis M. Lyman, traveled through Palestine, France and Italy, and had been agreeably surprised in the condition in which he found the Italians. It was wholly different from what one would infer from seeing the representatives of these people in other countries.

He admonished the young to prepare for responsibilities in the work of God. No temptation should be permitted to turn them aside from the path of truth. In conclusion, he prayed that God would bless the youth of Zion, and bore a strong testimony to the truth.

ELDER CHARLES KELLY,

president of the Boxelder stake, was the next speaker. He represented one of the oldest stakes of the Church. There are about seven thousand souls there. There are more than one thousand five hundred who bear the Aaronic Priesthood. The presidency are united, and love each other. It is so with the High Council. This body holds meetings monthly. There are thirteen wards and three branches, in each of which the same spirit of unity and love prevails. Within the last seven years the tithing has been doubled. There is more union among the people than there has ever been manifest in the stake. Years ago President Snow established co-operation and the people have not forgotten the instructions he gave them. Misfortunes came to retard the industrial activity of the people. And though the institutions established years ago are not in existence to-day, the principles underlying them are still kept in mind. There is a new railroad now in course of construction, and also a new sugar factory, and a canal. There is plenty of opportunity for the young men and the old, to get work. He spoke of the need of manual training among our people.

He thanked God for the many inspired men who had been raised up to lead the Church. He had sat in this Tabernacle and listened to the words of inspiration from these men of God. He bore a testimony to the truth of the Gospel.

The choir sang, "How are Thy servants blessed, O Lord." Benediction was pronounced by Bishop William B. Preston.

SECOND DAY.

Sunday, 10 a.m. The choir and congregation sang, "Now let us rejoice in the day of salvation." Prayer was offered by Elder Abraham O. Woodruff. The choir sang, "Come, dearest Lord, descend and dwell."

PRESIDENT ANTHON H. LUND

was the first speaker of the morning session. He was gratified with the

success of the work of God in all parts of the world. The missionaries in every land are meeting with success. Of course, there is some opposition. In Germany, for instance, an effort has been made to prevent the Elders from preaching to that nation. Those who are endeavoring to accomplish this act of intolerance admit that they have nothing against the missionaries, but they do not like their religion. In some countries there is still more or less religious intolerance. In some of the Scandinavian nations the officers of the law admit that they have less trouble with those who belong to the Church than with others. In Copenhagen the meeting-house recently built is doing much to spread the truth.

He was pleased with the reports that come from the various missions. The missionaries are working zealously to spread the Gospel. At home, too, the work is progressing in the stakes of Zion. The First Presidency have visited most of these stakes, and have found the Saints trying to live their religion. The increase in tithing alone would indicate this improvement. The people everywhere are endeavoring to pay off their indebtedness, according to the instructions of the leading brethren. There are many yet whose names are on the list of non-tithe-payers. There is something wrong with a member of the Church who does not pay his tithing. This is not a new law. It dates back as far as the time of Abraham. The Saints will be blessed in obeying this law.

He admonished the people to be honest. There ought to be no love for wealth on the part of the Saints. Not that there is anything wrong in having money, but the harm comes from loving it. There are some manifestations of a thirst for wealth among the Saints. They should guard against speculation. But above all no man should borrow money to invest in speculative schemes; for thereby he may bring distress upon many. The old way of laboring for wealth is the best way to become rich. Some, it is true, get rich quickly by speculation in mining, but we forget the hundreds that are ruined by it. Let us remain, therefore, on firm ground. The only question for a Saint to ask in his financial enterprises is not, will it pay? but how much good will it do? Some of our enterprises have not realized large dividends but they have done a great amount of good to the people of the state. And this is the same with respect to some private ventures. We should seek for wisdom. He that hath eternal life is rich. Let us make our lives as useful as we can. He concluded by asking God's blessing upon the conference.

ELDER GEORGE REYNOLDS,

of the first council of Seventy, was the next speaker. He was greatly pleased yesterday morning when President Smith spoke of manual training in the schools. President Young, in founding the Church school system, emphasized the mechanical arts. In the early days the Saints were conspicuous for their skill in the crafts. This is, unfortunately, not the same to-day. The speaker thought that in this respect we were not so well off as we were twenty-five years ago. More encouragement, therefore, should be given to the industrial arts. The professions are over-crowded, and the other occupations are neglected.

He thought that some of our schools lay too much stress on athletics. Athletics are needful, but too much time should not be given to them. One

reason is that generally those who engage in athletics are those who need this exercise least. Those who really need exercise usually stand by to applaud the victors. This surplus energy should be directed into channels of industry.

As one of the general superintendency of the Sunday schools, he desired to say something of this organization. Recently a change had been made in the course of study in these schools which would contribute to the advancement of the children, not only intellectually, but spiritually. The perfect grading in the schools will obviate the repetition of subjects as in the past. The aim has been to establish faith in the hearts of the young people. And this idea should be kept in mind by those who use the Sunday school "outlines." History has been emphasized, but it has only been to prepare for the proper understanding of doctrine.

He called attention to the fact that some of the statistical reports sometimes come in very incomplete. Owing to the delays of some of the stakes and wards, he was unable to give the increase in the enrollments. This served to show how important it is that we should be individually punctual in whatever we undertake. He concluded by asking God's blessings on the conference.

ELDER REUBEN G. MILLER,

president of the Emery stake, was the next speaker. He was pleased to report that the general condition of his stake was good. It comprised part of the two counties, Carbon and Emery, and is about seventy by ninety miles in extent. There are fifteen wards, scattered over a large area of country. The people are trying to do their duty. They have all the organizations necessary for "modern civilization," such as saloons. The Saints, however, keep away from them pretty well. The conditions prevailing here arise partly from the fact that one of the counties of the Emery stake is a great coal district. There is a plan on foot by which thousands of acres may be brought under cultivation. When this plan is matured, there will be ample room for those who are seeking new homes. He bore his testimony to the truth of the Gospel.

ELDER WILLIAM C. PARKINSON,

president of the Hyrum stake, next addressed the conference. The Hyrum stake, he said, is situated in the southern part of Cache valley, with a "Mormon" population of about 7,500. There are ten wards. He thought it a good idea to divide the stakes, so as to bring more members into activity. The presidency and high council were united; the people were paying their tithes, keeping the Sabbath and endeavoring as best they could to do their duties. He thought it was one of the model stakes of Zion. There are only two saloons in the stake—two more than the people wanted. The tithing had increased greatly during the past year. The organizations are all complete and active. There are some poor in the stake, but they are taken care of. He testified to the joy he had in the principles of the Gospel.

ELDER THOMAS E. BASSETT,

president of the Fremont stake of Zion, was the next speaker. This stake is about two hundred miles north of this city, in the northern part of what is called southeastern Idaho. There are eighteen wards extending over an area of seventy square miles. There is a population of about six thousand. All the organizations are complete. He felt proud of those who were in charge of these organizations. He and his counselors were united, as were also the

high council. There are two quorums of Seventy there, and four quorums of Elders. The stake superintendency of the Sunday school are active, and also the officers of the Mutual Improvement associations. The religion class organization is not so active as could be wished. Financially the people are more prosperous than they ever were. There has been a marvelous growth in that part of the country. The academy in Rexburg is useful in the religious government of the stake. It has now an enrollment of two hundred and sixty-five. About forty young men have been studying the missionary course. This autumn it is hoped to have completed a school building to cost about $50,000. He bore his testimony to the truth of the latter day work.

ELDER J. GOLDEN KIMBALL,

of the council of first seven presidents of Seventies, was the concluding speaker. He began by calling attention to the difference between the ways of the Lord and those of men. No people quibble so little over the Bible as the Latter-day Saints. It is necessary in order to read the Bible correctly to be in possession of the same spirit by which it was written. There must be very little of this spirit in the world, else they would see more nearly alike. The Book of Mormon had long been a stumbling block to the world. He spoke of the unpopularity of "Mormonism." He thought that if the Saints would drop a few of their doctrines—revelation, missionary enterprises, marriages for eternity, etc.—they would be popular.

He wished to speak of the labors of the first council of Seventy. They had labored with the Seventies for four years, when they were notified that there were Seventies on the non-tithing lists. He read statistics to show the number of Seventies who do not pay tithing. The council had been working with these men. During the past year about five hundred missionaries had been called from the Seventies. Of this number only five had declined to go on missions.

He said that he thought that Saints spend too much money in missionary work. If the Gospel must be preached with money, those who stay at home ought to help sustain the burdens of preaching it. He read a revelation given to his father, Heber C. Kimball, to show the blessings that come from preaching the Gospel. The Lord cares for the families of those who spend their time in preaching His truth.

The choir sang the anthem, "Rouse all ye mortals, the dawn is near." Benediction by Elder John Henry Smith.

[TO BE CONTINUED.]

TRUE SYMPATHY.

BY ELDER ROBERT L. ANDERSON, OF THE LONDON CONFERENCE.

THE Latter-day Saints are practical in their religious life. Absolute want can hardly exist among them, and they have no need for labor unions or workhouses. The needy are not permitted to suffer. They are provided for through the fast offerings of the Saints. The aged—God bless them—are looked after in a way that is without parallel on earth. "Old Folks' day," with its joyful reunion, a Latter-day Saint institution, illustrates this.

A spot is designated as the gathering place for these dear old souls. The railways and tramways provide free transportation. All over seventy years of age, irrespective of color, race or religion are specially cared for. To see their happy faces is more than a reward for all trouble. They are children again as they discourse together and relate their experiences of long ago. It is a touching sight. God rewards the efforts of His people for this labor of practical love. All over seventy wear a red badge, all over eighty a blue one, and all over ninety a white mark of honor. The writer has assisted many white ribbon heroes and heroines to their places.

There are few things more destructive to true religious life than to feel sympathy for the suffering of others and then make no effort to help, or worse still to profess sympathy that is not real. Sometimes in real life we see illustrated the fable of the sick deer that sought rest and comfort in the mountains. She chose a quiet and secluded spot close to a stream where the grass was high and abundant, and felt that now she could obtain food and nourishment without much effort. The friends of this deer, learning of her illness, sought her out, and while sympathising and condoling with her, they nibbled up all the grass about. After their departure the sick deer finding the grass all gone starved to death.

The parable of the man who fell among thieves on his way to Jericho teaches us the duty of being helpful. The wounded man at the roadside received no aid from the priest or the Levite, both of whom seeing his nakedness passed over to the other side and went on. But a despised Samaritan journeying that way bandaged the wounds and carried him to a place of safety. Jesus asks which was a neighbor to him that fell among thieves. Empty sympathy will not clothe the naked, good wishes will not feed the hungry.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE building of the beet sugar factory at Garland, Boxelder county, Utah, has been started, and it will be finished in good time for this season's crop.

THE death of Septimus W. Sears, a prominent business man of Utah, occurred at his home near Salt Lake City, April 7th. During four years of his early life he was a missionary in Great Britain, his native land, and during this time presided ably over the Liverpool conference.

MRS. ELIZABETH HARRISON GODDARD, wife of the late George Goddard, died in Salt Lake City, April 12th. She was born in Leicester, England, in 1817. After accepting the Gospel with her husband she emigrated to Utah, and on that hard journey lost five children by death. Sister Goddard was a faithful worker in the Relief Society.

MRS. ROBERT LOUIS STEPHENSON recently passed through Salt Lake City. At her invitation a number of Elders who had formerly been missionaries in Samoa, called on the lady at the Knutsford. Mrs. Stephenson and her late husband, the great novelist, lived some time in Samoa, and there became very friendly with the Elders who were laboring so unselfishly among the natives.

RECENTLY a reunion was held in the sixteenth ward hall, Salt Lake City, of the Welsh mission association. Besides a most interesting program speeches were made by many prominent Welshmen. An interesting feature was the presence and speech of Hon. Arthur L. Thomas, formerly governor of Utah. Though not a member of the Church, ex-Governor Thomas expressed sympathy with the movement.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 30, 1903.

EDITORIAL.

THE SEVENTH COMMANDMENT.

Man possesses no high capability which can not be turned to evil. The same knowledge that enables him to pray, enables him also to blaspheme. The physical strength that makes him useful to his fellows and a defender of the weak can become a menace to humanity. The possession of authority and influence gives power to commit wrongs, at least for a time, as well as to do right. The higher the power, the grosser it would seem can the abuse become. This same principle applies very manifestly to one of the noblest capabilities of man—the power of procreation.

In order that life should continue, the great Designer has placed within all of His living creatures an instinct, which is stronger in some cases than is even life, to reproduce themselves. In some of the lower forms of life it would seem as though almost the sole object of existence is reproduction, for when that is accomplished the creature immediately dies. But below man there is probably no case where the instinct leads to its wilful abuse. To man's shame it must be said that though standing as the crown of our Father's creation, he alone mocks the first great law, to be fruitful and multiply his species. How grievously he does this is apparent when we think of conditions as they are, not among savage tribes alone, but in the very centers of civilization. We need not mention all the crimes that are committed against the moral law in every land. Upon the face of the earth there are millions of wretched women living by means of their shame. Horribly reversing the object of their creation, that of bringing forth life, they are trafficking in sin whose wage is physical and spiritual death. Besides this defiled host there are the countless daughters of Eve, who though not supporting themselves from their corruption have lost the most precious possession of woman, their virtue. And we must remember that when women fall, a corresponding number of men are more guilty than are they. After a woman has once fallen she may become as vicious as any man, but when she first falls the man that causes her ruin commits the greater sin.

The state of things is partially revealed by the record of children brought into the world contrary to both human and divine law. Necessarily statistics concerning this matter are incomplete. The last available figures show that in the cities of Vienna, Prague, Munich, Stockholm and Moscow a third of all children born are illegitimate. In Guatamala among the white inhabitants a

half, and among the Indians a fourth, are born out of wedlock. These are exceptionally large figures, but the actual births represent of course only a very small part of the crime with which they are associated. The darker and more horrible side is exposed when consideration is given to the common but none the less loathsome interference with the course of nature, or the actual murder of the young life before or after birth. Besides the moral disease that such conditions indicate, the physical ruin is appalling. One may be convinced of this by going through the slums of any great city and seeing there the sore eyes, diseased skin, and especially on the Continent the paralyzed limbs that are acquired or inherited to a great extent through sexual sin. Over half of the British soldiers in India must go to the hospital every year on account of disease brought upon themselves by their sinful indulgence. We look back upon the ancient nations as having gone to the greatest possible extreme in immorality, but a prominent writer on the subject says that the facts which come constantly to the knowledge of the police "leave no doubt that in intensity of vice the great centers of civilization have nothing to learn from Corinth, imperial Rome, ancient Egypt or modern China."

One grows sick at heart at the thought of the depth of human degradation. How must the Lord feel whose all-piercing eyes behold the most secret acts of men, and whose pure heart is grieved by every sin of His children! He has commanded most solemnly that the fountains of life should not be polluted. Scourges He has promised should be poured out in the latter days. Can not some of them arise naturally from man's terrible disregard of the seventh commandment?

The cure for such conditions as exist can never come while civilization remains as it is. As long as there is little or no sentiment against man's being unchaste, women will not conform to the moral law. When children, boys as well as girls, are reared in the admonition that it is far preferable to lose life than to lose virtue, we can hope for a change. But the teaching of parents in this regard must be consistent and sincere. If they themselves have walked in the way of the ungodly, they must repent genuinely before they can impress children with the necessity of virtue. It is far better if they have never compromised with sin, for then their own modesty and love of virtue will be inherited. Parents who prevent the birth of children for the sake of sinful gratification and then try to teach their children chastity need not be surprised if their words are disregarded.

It is the appreciation of family life that will make the world pure if it ever becomes so. When all feel the truth of Paul's words, "neither is the man without the woman, neither the woman without the man, in the Lord," we may hope for better things. If the ambition of all young men and women were, as it should be, to enter the holy relation of matrimony and to become honorable parents, they would put restraints upon their passions and subdue themselves. If they realized that they might make the contract that unites them, binding not alone for this world but for eternity, and that the children born under that sacred covenant would be forever theirs, even a greater motive would come to them to keep from defiling themselves.

The doctrine of the Lord is that marriage is the duty and privilege of every normal man and woman. By the authority of the holy priesthood, whereby all that

is bound on earth may be bound in heaven, marriage does not endure only until death, but for time and eternity. Into the highest state of happiness prepared by the Lord for the faithful the man cannot come without the woman, nor can the woman come without the man. This sacred union, marriage under the new and everlasting covenant, can only be maintained by the pure in heart. Those who enter it know that infidelity to their sacred vows and to one another may rob them not only of continued association in the world to come but of any degree of salvation whatever. Chastity becomes, therefore, of vital importance, and parents can teach their sons and daughters that they would a thousand times rather see them laid in the grave than to have them lose their virtue, for the parents themselves would consider their own death a joyful thing compared with the defilement of unchastity.

LETTER FROM INDIA..

THE following letter from Karachi, India, to the MILLENNIAL STAR, is of interest:

DEAR SIR,

Will you kindly let me know the whereabouts of the Saints. It was rumored some time ago that they had left Utah and had settled in Mexico. Is this correct, please? Also kindly let me know if there are any Elders now in India. If so, please let me have their address, so that I may communicate with them, with a view to being baptized for the remission of my sins.

Many years ago I had some copies of the MILLENNIAL STAR and a few other books given to me by one Elder Truman Leonard, who was then in Hyderabad, Sind. At that time I paid little or no attention to them, but since reading and pondering over them I have come to have faith in Mormonism, and consider the tenets of the Mormons more in conformity with the Bible than any other religion.

Will you please send me a copy of the MILLENNIAL STAR every month. I will remit the money if you let me know what the annual subscription is, inclusive of postage. With due respects

I remain,

Yours sincerely,

ROBERT MARSHALL.

Address:

Opposite Sind Arts College,
Karachi, Sind, India.

We are pleased to inform Mr. Marshall and all others that the Saints have not left Utah and do not intend to do so. Some of them have settled in Mexico, some in Canada, others in Idaho, Wyoming, Nevada, Arizona and Colorado but that is only because Zion is growing and her children need more room.

We are also pleased to say that Elder John H. Cooper, a Latter-day Saint Elder, is now laboring in India. His address is No. 86 Gwalior Road, Agra, India. We hope that there may be others sent to aid him in that great field in the future. Elder Truman Leonard, spoken of in the letter, died in full faith several years ago, but his righteous labors, performed forty-eight years ago, are bearing fruit though he has passed away.

J. J. C.

AFTER May 6th, the address of the Welsh conference will be No. 31 Kingsland road, Canton, Cardiff.

THE Grimsby conference headquarters after May 1st, 1903, will be located at 27 Pendrill street, Beverley Road, Hull.

THE Scottish conference will be held at the Masonic Halls, 100 West Regent street, Glasgow, on Sunday, May 10th, services commencing 10:30 a.m., and 2 and 6:30 p.m. All are welcome.

THE LEEDS CONFERENCE.

THE semi-annual Leeds conference was held in the Temperance Hall, Chapel street, off Leeds road, Bradford, Sunday, April 26, 1903, commencing at 10:30 a.m. President Franklin C. Moyle presiding. There were present of the ministry, President Francis M. Lyman of the European mission, Elder Benjamin R. Birchall, of the Manchester conference, Brother Charles Woolfenden, of Beaver, Utah, who presided over the Leeds conference three years ago, and the following Elders and missionaries of the Leeds conference: Walter J. Wild, Francis Starkey, Jr., James W. Betteridge, Henry A. Cleveland, Willard A. Hatch, John H. Hill, Sylvan E. Needham, David L. Reese, A. Fenley Merrell, George M. Stark, Raymond H. Clayton, David E. Rigby, Edward A. Morgan, Jennie Woodward and Olive E. Clark.

After the regular opening exercises of singing and prayer the sacrament was administered by Elders Reese and Needham. President Moyle welcomed the Saints and friends and prayed that the Spirit of the Lord might be made manifest. Said that the Saints should be grateful for the light of truth which they have received. The general and local authorities of the Church were presented and unanimously sustained. President Moyle then read the statistical report for the six months ending, March 31, 1903.

Elders Wild and Clayton called attention to the blessings which the Lord has given to His children, and of the necessity of our living up to the light we have received.

President Lyman expressed his pleasure in being permitted to meet and partake of the sacrament with the Saints. It is a sacred ordinance of the Church and we should therefore partake of it worthily or we eat and drink condemnation to our souls. We worship the true and living God and His Son Jesus Christ. We hold Joseph Smith as a Prophet and witness of the Gospel of the Lord and that he was chosen of the Lord for His special work of restoring the Gospel in our day, as Moses was called to lead Israel, or John the Baptist, to preach and prepare the way for the coming of Jesus. We follow the Savior because He was the only perfect pattern that has ever lived upon the earth. The Lord desires to draw all men to Him by the Spirit, which enlightens every man that comes into the world. The Saints should not be in a hurry to emigrate, but should stay in this country and help further the work of the Lord.

After opening exercises in the afternoon Elder Hill, Sister Woodward and Elder Birchall addressed the congregation upon the first principles of the Gospel. The Gospel is the only plan which will save and exalt mankind. We must be loyal and subject to God to enjoy His blessings. Righteous living brings joy and happiness always. As the Apostles of old said, "We ought to obey God rather than men." The Gospel is an agreement between the Lord and man.

President Lyman read from Mosiah, third chapter, the words of King

Benjamin, showing the similarity in the testimony of the writers of the Bible and the Book of Mormon of the coming of the Savior. Little children are free from sin and need no baptism. All men and women who have reached the age of accountability should be baptized as was Jesus. If everybody were Latter-day Saints there would be nothing but peace, prosperity, honesty and happiness in the earth. This will be the condition when the Savior reigns upon the earth as King of kings and Lord of lords. We are saved by our obedience to the Gospel, and in no other way.

Elder Morgan, Brother Woolfenden and Sister Clark were the first speakers in the evening. The Lord has always manifested His mind and will to His people through revelation to His prophets. It is the chief "stone" in the foundation of the Gospel. We must yield obedience to the laws of heaven to gain our salvation. We must be united, as Christ said, "Except ye are one ye are not mine." In order to understand the words of the Lord, the scriptures, we must be in possession of the Holy Spirit. Men must repent and be baptized in order to receive that Spirit. As the Savior was about "His Father's business," so are we.

President Lyman said that the Latter-day Saints are liberal in their belief. We acknowledge that all people have some truth. The Lord loves honest and sincere people who will live His laws as they are made known to them. We all have joy in doing good to our fellow-men, and will be blessed according to our good deeds. The revelation of the Lord comes through the Holy Spirit. Salvation depends upon our enduring to the end. The Gospel requires a life of sacrifice.

The Bradford choir sang two suitable anthems, and a mixed quartette rendered the hymn, "Great Spirit, listen to the red man's wail," during the service.

During the day over one thousand attended the services. Saturday evening President Lyman met with the local priesthood and encouraged and counseled them in their duties. At the council meeting of the traveling missionaries, President Lyman heard reports and gave instructions and encouragement to continue on in the good work.

Monday evening, April 27th, Elder Birchall delivered an illustrated lecture, "Mormonism Exposed." About three hundred and fifty were present. The chair was very kindly taken by Mr. William Dawson at 7:30 p.m. We appreciate the kindness shown by Mr. Dawson in presiding at the lecture, exhibiting a desire to see fair play and justice.

RAYMOND H. CLAYTON, Clerk of Conference.

A REVIEW OF THE LATE CONFERENCE.

BY ELDER EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE "IMPROVEMENT ERA."

THE Church of Jesus Christ of Latter-day Saints was seventy-three years old on the 6th of April, 1903. Those who were present to witness the throngs that attended the annual conference, held in Salt Lake City, on April 4th, 5th and 6th gained some idea of its splendid growth from the time it was organized

with six baptized members on that sixth day of April, seventy-three years ago. A mere nucleus then; now the representatives alone from all parts of the western states, Canada and Mexico numbered a host in itself. Then, a few members in one state; now over three hundred thousand people with prosperous homes and settlements in nearly all the western states, in Canada and Mexico, with missions and colonies in all the states and in many parts of the world, and upon the islands of the sea. Then the Prophet alone with his few followers making known their heavenly message; now fifteen hundred missionaries constantly in the field of the world proclaiming the glad tidings of the Gospel of Christ restored, through the voice of God from heaven, with thousands of faithful men and women in well organized, free and happy communities eagerly and without pay teaching the word, and training the young in the way of true temporal and spiritual salvation.

The conference opened with the great Tabernacle crowded, while every meeting following filled the big building to its utmost limits. On Sunday the Assembly hall was thrown open also, and completely filled. Still there were large numbers who could not gain admission. The key-note of instruction was sounded by President Joseph F. Smith in his opening address on Saturday. He warned the people to get out of debt in these prosperous times, and to free themselves, and keep free, from burdensome financial obligations, and to avoid mortgages and speculative investments. A second important topic was the need of teaching the young people to be producers, mechanics and artisans, rather than mere followers of the learned professions. This implies manual training and domestic science as part of the education of the boys and girls, so that they may be able to produce something for the general welfare. While he did not in any way belittle scholastic attainments, he pointed out the need of knowing how to cultivate the soil to the best advantage, how to make articles needful for the comfort and convenience of the people, and how to manage the practical affairs of home. These topics were enlarged upon with many illustrations by succeeding speakers, and the impression made will surely result in good. We may look for the more practical sides of education, especially in our Church schools, from this time forth. The nobility of practical labor, and the contentment arising therefrom, will be more clearly manifest among the people.

During the meetings a large number of presiding brethren from various quarters of the Church reported the condition of the people; and their speeches, which were marked by a spirit of zeal and enthusiasm, were significant as showing the increase of faith and good works as well as the growth of the Saints. In one part of Idaho, where only a few years ago one ward existed with two hundred souls, five stakes have been organized, each with a population of from five to six thousand members. The people were generally faithful, moral, temperate, enjoying peace and the spirit of the Gospel. There were, of course, exceptions, but these stood out as conspicuous warnings proving the general rule.

The Seventies are doing a great work in proclaiming the Gospel to the nations, and incidents were related showing the self-sacrifice that individuals are making for the Gospel's sake. This in the aggregate amounts in a year, to hundreds of thousands of dollars. Men and women show more faith, self-

denial, and greater sacrifice of labor, means, and conveniences, in the missionary work of this Church than are shown by an other church or people in the world. This labor of the Latter-day Saints stands apart and alone, a striking testimony of their faith in the divine work as revealed and established through the Prophet Joseph Smith—and their earnest belief in the doctrines, ordinances, organization and spiritual gifts therein enjoyed.

A striking part of the program was President Smith's closing remarks in which he testified earnestly of the desire of the Saints to be model citizens, to their patriotism, and the love we bear for our country, and her institutions, and our desire to support the government in its righteous efforts to carry liberty to other nations and to the islands of the sea. Some of the enemies of the Church, and especially interfering and meddling ministers who malign and misrepresent the Saints, were vigorously denounced as hypocrites, and ravening wolves in sheep's clothing, and yet the people were asked to treat them right, and to contend for the liberties and rights of all people, good and bad, and even to follow the admonition of Christ in relation to those who lie about us and despitefully use us. He denounced the liquor traffic, and declared that no Latter-day Saint did or could engage in such a disgraceful business. Anyone pretending to be a "Mormon" so engaged should be immediately cut off from the Church. Temperance, virtue, chastity, cleanliness in person, home, speech and spirit, were enjoined upon the people in stirring, practical sentences, that made a deep impression upon the hearers, and that will find lodgment in the hearts of every true believer. The spirit of the great gathering was for the promotion of thrift, integrity, honor, righteousness, mercy and peace among the people; and for the gaining of practical knowledge, intelligence and the spirit of the Gospel of Christ. This desire will permeate the whole Church, for there were present representatives from all its stakes, and from many of the mission fields in various parts of the world. The Priesthood held two important meetings where the real work of progress was impressed upon the leaders.

The Relief societies, Sunday schools, Improvement associations, and other auxiliary organizations were well represented, and some of them had their annual gatherings in connection with the conference. Several of the missionary societies also met and enjoyed old times, notably the Polynesian society, which gathered one evening in the Assembly hall where a display of curios from the islands of the sea was among the attractions.

For the first time in the history of the people a United States senator, who is a member of the quorum of the Twelve, spoke in the conference, Hon. Reed Smoot. His instructions were practical, relating to the need of cleanliness—moral and personal, and to the evil prevalent in the world, of preventing offspring, a disease that was even creeping into some of the wealthy homes of the Saints. He denounced it as a curse upon mankind, and thanked God that the chief of our nation, President Roosevelt, believed in children, and was a man of family.

A curious incident was the visit of Carrie A. Nation, who has gained national notoriety as a "saloon smasher," to one of our meetings. She spoke to a number of people, in the Tabernacle, at the noon recess, on Monday, being introduced by Elder Nephi Pratt, president of the Northwestern States mission.

The music and song of the world-famous Tabernacle choir was of the usual standard of excellence, and added to the joy of the gatherings. Altogether, Zion is growing, and her children are expanding in faith and good works, earnestness and devotion, as they are increasing in importance and numbers.

The missions in Europe and in Japan, with Elders Francis M. Lyman and Heber J. Grant, as presiding authorities, were remembered in the prayers from the stand, and the utmost good feeling goes out from the center of the Church of God, where stands His divine temple, to all the workers in the nations, and to all the Saints in the covenant of Christ the world over.

CURRENT EVENTS.

"THE WHITE MAN'S BURDEN."

On the eastern and western coasts of Africa, fighting of considerable importance is going on between the British troops and the natives of the country. In the west, the British protectorate, Sokoto, is the scene of bloodshed. A fierce battle occurred during General Kemball's march through the desert from Kano to Sokoto. A small patrol under Lieutenant Wright, numbering forty-four men in all, met and repulsed a force of three thousand cavalry and infantry. The patrol defended themselves by forming a square among the thickest thorns, and the enemy retreated after a loss of three hundred men, having wounded only one man in their attacks. In Somaliland, however, the British troops have been less fortunate than in the Soudan. The forces of the "Mad Mullah" are still active. On the 17th inst. they killed ten officers and one hundred and seventy-four men in a terrible conflict near Gumburru, Italian Somaliland. The defeat was accomplished only after Colonel Plunkett and his men had used up all their ammunition and slaughtered about two thousand of the Mohammedans. In another engagement two officers and thirteen men of Major Gough's command were killed and the loss of the enemy was about one hundred or more. The British force was compelled to retire. Of course these reverses will only retard the work of bringing order and modern government into eastern Africa. The destiny of all uncivilized lands seems to be to fall under the governmental control of the civilized nations.

SLAUGHTER OF RUSSIAN BIRDS.

The demands of fashion know no pity or reason. The report comes from Moscow that one Berlin firm alone has given an order for eighty thousand dead magpies to be used in trimming women's hats. The magpies are numerous about Moscow and are useful in eating destructive insects. The farmers are naturally disturbed by the loss of so many friends. Further north the slaughter goes on even to a greater extent apparently. The white wings of the willow grouse are brought to Archangel in great loads, a recent cargo weighing ten tons. Other birds suffer equally from the barbarous custom of wearing dead birds as an adornment to the head.

NEW USE OF AUTOMOBILE.

We hear much of the motor car as a life-destroyer, but another harmful use to which it is put has been little spoken of. Burglars, safe-breakers and other criminals, who do a business large enough to justify it, have begun to use the swift car with great advantage to themselves. The New York police are soon to be provided with a racing car to catch the offenders.

ABIDE WITH ME.

Abide with me, O Lord, Thou must not go,
For life's brief day is now far down the west;
In darkening clouds my sun is sinking low,
Lord, stay and soothe thy fretted child to rest.

Abide with me; ere I can fall on sleep
My throbbing head must on Thy breast recline,
And I must hear anew Thy voice, and feel
The thrill of the pierced hands in touch with mine.

Abide with me; so then shall I have peace
The world can never give nor take from me;
Nor life nor death can that calm peace disturb,
Since life and death alike are gain through Thee.

If life 'tis well; for though in paths of pain
In desert place afar I'm led aside,
Yet here 'tis joy my master's cup to share,
And so I pray, oh Lord, with me abide.

'Tis gain if death; for in that far off land—
No longer far—no veil of flesh will dim
For me the wondrous beauty of my King,
As He abides with me, and I with Him.

Abide with me; I have toiled gladly on,
A little while, in stir of care and strife;
The task is laid aside at Thy command,
Make Thou it perfect with Thy perfect life.

SELECTED.

DIED.

DAVIES.—At Ferndale, Glamorganshire, April 15th, Ann Davies, daughter of David Davies and Ann Morgan Davies, aged 35 years. The funeral services were conducted at the home, 65 Lake Street, by President Henry E. Wynder. Deceased lived and died a faithful Latter-day Saint. Interment was in the cemetery near Carmarthen, by the side of her mother.—*Deseret News* and *Alberta Star* please copy.

WIDDOWSON.—April 24, 1903, James Widdowson; born November 11, 1868 at Hull, Yorkshire; interred at the Spring Bank cemetery, April 27, 1903. Funeral services were conducted at the cemetery by President Roscoe E. Grover.

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